



ל'פ"ח

The shekel

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NAPOLEON'S ARMY AT AKKO (ACRE)

**THE JEWISH FAMILY WHICH
DEFEATED NAPOLEON**



Published by the
**AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.**



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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THE PRESIDENT'S MESSAGE



Morris Bram

Dear Friends,

In the course of a year when travelling to annual coin conventions and a number of coin club meetings, I notice time and again the diversified interests of our membership in the hobby.

Many AINA members enjoy the sense of accomplishment and satisfaction they obtain when they assist in the organization of meetings and conventions. Others derive pleasure from the fun and fellowship offered at club meetings. As a direct result of these gatherings of people of like interests, many new permanent friendships have been made.

As many of you know, I love numismatics: The collecting, friends, the buying, selling and especially the reading. I know many others feel the same way. How has your love affair with numismatics affected you? Are you stimulated to do something for the hobby?

Design a display, write a collector friend, compose a paragraph a day, but do it now when the cold months are still with us. While you are thinking about this, remember that for the cost of just one moderately priced book, you can give a collector a year of access to hundreds of excellent reference works, a year's subscription to an interesting and informative hobby magazine, and a chance to get to know many other numismatists with similar interests.

Stop by and say hello during our Greater New York Numismatic Convention, May 1-4, 1986. Bring a friend—admission is free. The exact times when the convention is open are on the back cover. I look forward to seeing you at that time.

Shalom,

Morris



Napoleon's Army at Akko-1799

THE FARHI BROTHERS AND THE SIEGES OF ACRE

By Peter S. Horvitz

Members of the Jewish Farhi family were bankers in the province of Damascus, in the vast Ottoman Empire, at least as early as the 1740's. Saul Farhi rose to the rank of Finance Minister to the Pasha of Damascus. Saul's son, Raphael Murad inherited his father's position in Damascus, along with his brother Joseph, and his cousin Solomon Farhi.

Raphael's other brother was the remarkable Hayyim Mu'allim Farhi, who would lead the defense of Acre against the siege of Napoleon. Around 1790, Hayyim left Damascus to enter the service of Ahmad Al-Jazzār, the Pasha of Sidon province, with its capital fixed at Acre (Akko) and which included Eretz Israel. Hayyim held the position of Finance Minister in the province until his death, except for a brief period during 1804-5.

Al-Jazzār, under whose administration Hayyim first served, was a freed Bosnian slave, famous for his cruelty and severe justice. His epithet, "Al-Jazzār," means "the butcher." On one occasion Al-Jazzār sent Hayyim to purchase some merchandise. On his return, Al-Jazzār decided that Hayyim had defrauded him in some way. He ordered that one of Hayyim's eyes be gouged out and the tip of his nose be cut off. After the punishment had been carried out, Al-Jazzār discovered his mistake; his servant had been honest. He confirmed Hayyim in his position and heaped him with gifts. Hayyim, despite such severe treatment at the hand of his master and despite great temptations, remained faithful.

Hayyim did not allow his great power and influence to benefit only himself. He contributed heavily to



Hayyim Mu'allim Farhi from F. B. Spilbury's Picturesque Scenery of the Holy Land and Syria (1803).

the synagogues of Damascus and Acre. He helped establish a family religious trust for the benefit of *yeshivot*. He helped to support scholars and assisted the poor, both with charity and in helping them find employment. He opened lines of communication between the various Jewish communities in the Ottoman Empire. He used his power to have anti-Jewish laws revoked and to check the extortions of local officials.

This use of his power for the benefit of his co-religionists often brought him into conflict with Al-Jazzār, and it may have led to his brief fall from power in 1804. Hayyim was also a collector: It was he who owned the famous *Farhi Bible*, a medieval Jewish manuscript of great beauty. Jewish poets of his day sang of Hayyim as a new Solomon and found great auguries in his name *Farhi*, deriving it from the Hebrew *farah*, to bloom.

In 1799, Napoleon Bonaparte, flushed with his victories in Egypt,

marched on towards Constantinople. His goal was to bring to an end the Ottoman Empire along with the British exclusivity of Mediterranean trade. One small impediment stood in his way: The fortified city of Acre. Suez had fallen; Al-Arish surrendered; Gaza was deserted by its garrison. The seemingly irresistible French army marched on. Ashdod and Ramle both fell on February 28, 1799. Jaffa held out for one day. Haifa was evacuated without a fight and occupied by the French on March 17.

The defense of the city of Acre was placed in the hands of Hayyim Farhi. The local land forces were greatly assisted by the British fleet under the command of Admiral Sir William Sidney Smith (1764-1840), usually known as Sir Sidney Smith. A detailed account of this siege has already appeared in *The Shekel* ("The History of a French-English Battle at Acre (Acco) and Haifa" by Samuel Lachman, Vol. 8, No. 3, pp. 25-27). This account, however, completely ignores the role of Hayyim Farhi as organizer of the land defenses and it takes a particularly British point of view.

Napoleon certainly did not ignore the importance of the Jewish Finance Minister. Napoleon did all in his power to seduce Hayyim from his loyalty to Al-Jazzār. Napoleon sent emissaries to Hayyim; Hayyim sent them back. Napoleon realized that his siege could not succeed against the combined force of Sir Sidney Smith's fleet and Hayyim Farhi's native defenders. On April 20, 1799, Napoleon issued a proclamation to the Jewish people offering to restore to them the kingdom of their forefathers, "Israel's patrimony," if, it was implied, they would aid him in the capture of Acre. (Some have seen in this declaration the very first blast of the trumpet of Zionism).

Undoubtedly this “bribe,” certainly one of the greatest ever offered in human history, was primarily aimed at Hayyim Farhi. Perhaps Hayyim was moved by deep loyalty to Al-Jazzār; perhaps he did not trust Napoleon, but he did not budge. Napoleon realized the impossibility of the situation and retreated from the walls of Acre on May 20, following a 61-day siege, having tasted the first great defeat in his career.



Mudie's Acre Defended medal, dated May 20, 1799.

A medal was issued by James Mudie as part of his “Grand Series of National Medals” commemorating the victory at Acre. This medal is bronze and measures 40 millimeters. The obverse bears a portrait of Admiral Smith in uniform, facing left. It is inscribed ADMIRAL SIR S SMITH



Ahmad Al-Jazzār from Spilsbury's Picturesque Scenery (1803).

and, below, the issuer MUDIE. D. and the artist MILLS. F. The reverse is allegorical; it shows a Lion (probably meant to represent the British Lion, but equally applicable as the Lion of Judah) protecting a Camel (Syria) from the onslaught of a ravening Tiger (France). It is inscribed in the exergue ACRE DEFENDED / BUONAPARTE REPULSED / SYRIA SAVED / XXTH MAY / MDCCLXXXIX and, below, the artist BRENET. F. and the issuer MUDIE. D. This medal is listed as number 7 in Mudie's book on his series of medals published in 1820. Lachman states that “over” 500 sets of these medals were issued.”

With the siege of Acre over, Hayyim's career went smoothly until 1804, when again Al-Jazzār turned against his Finance Minister, this time removing him from office and

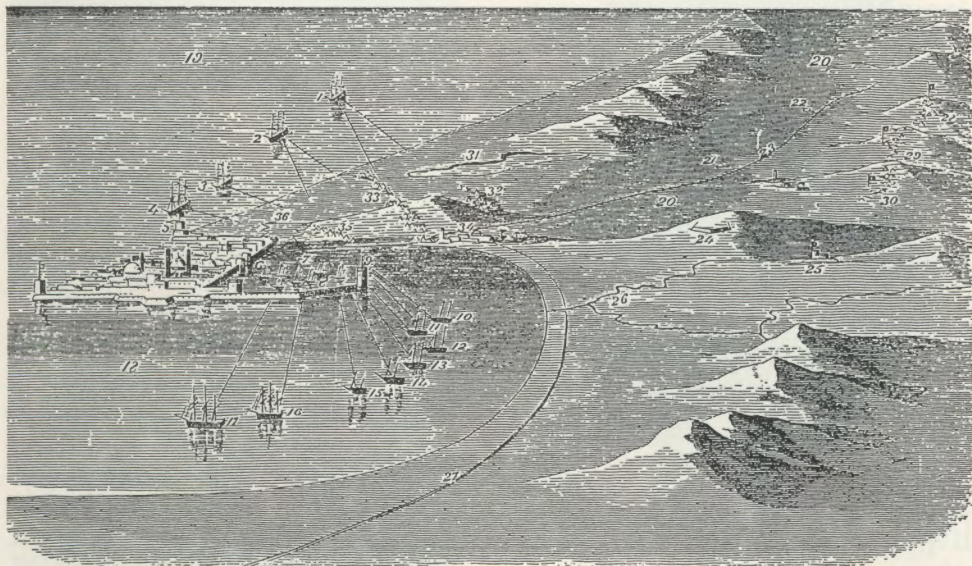
imprisoning him. Hayyim remained in prison until later in the year, when Al-Jazzār died.

A bitter struggle erupted as to who should succeed to the governorship of the Sidon province. Hayyim used all his considerable influence in behalf of Suleiman Pasha, who had served as Al-Jazzār's deputy. In this he succeeded and Suleiman assumed the post, appointing Hayyim once again as Finance Minister. Suleiman also appointed Hayyim as tutor to his son Abdallah. Later in his reign Suleiman was also appointed Governor of the Damascus province, raising the Farhi family to the height of its power and influence, united under one governor and with Hayyim Finance Minister in Acre and Raphael holding the same post in Damascus. Suleiman's reign ended with his death in 1818.

Hayyim used his influence to secure the election of Abdallah, Suleiman's son and Hayyim's student, to the governorship of Sidon. At first, Abdallah left the responsibility of government in the hands of Hayyim. For two years, Hayyim was virtually governor of Sidon province.

But in 1820, egged on by slanderers and his own lust for power, without arrest or trial, Abdallah had Hayyim Farhi executed by having him tossed off a balcony. This turn of events was so sudden that some authorities describe Hayyim's death as an "assassination." The corrupt Abdallah was so embittered against his former mentor that he ordered Hayyim's body to be cast into the sea on August 24, 1820 despite fervent pleas of the Jewish community to allow a decent burial to their beloved leader.

ACCO



436. PLAN OF THE SIEGE OF ACCO

1799

J. Grant, 'British Battles on Land and Sea', 1875.

1—4. Warships: Corride, Deux Frères, Dangereux, Theseus. 5. Fortress. 6. Sea Gate. 7—8. Harbour. 9. Lighthouse. 10—12. Gun-boats. 13—17 Warships: Marianne, Nègresse, Dame de France, Alliance, Tigre. 18. Bay of Acco. 19. Mediterranean Sea. 20. Cultivated valley. 21—22. Ruined cisterns. 23. Subterranean aqueduct. 24. Old Turkish entrenchment. 25. French hospital. 26. River Belus (Naaman). 27. Road to Haifa. 28. French Army Headquarters. 29. Lannes Division. 30. Reynier Division. 31. Freshwater lake. 32. French reserves. 33. Arab village of Manshiye. 34. French camp. 35—36. Richard's Hill. 36. Trenches.



An unusual and most unflattering portrait medal of Napoleon as "Napilone Buonaparte,"



General of the French Army in Egypt," issued in England in the year of the Acre siege, 1799.

Raphael Farhi and his brother Joseph sought revenge against Abdallah when they participated in a war launched by the governor of Damascus against the tyrant of Sidon. During the winter of 1820, the Farhi brothers led a mixed army of Syrians and Jews against the forces of Abdallah. A battle was fought at the Bridge of the Daughters of Jacob; Abdallah was defeated. He fled to the protection of the walls of Acre, where he was besieged. He finally bribed the Syrian contingents in the army to raise the siege and return to Syria, effectively ending the war.

Despite the death of Hayyim, Raphael and the other Farhis continued in power in Damascus. Between 1831 and 1833, a new force came on the scene, Muhammad Ali (1769-1849), the Pasha of Egypt. He swept across both territories of Sidon and Damascus to add them to his own dominion. Acre surrendered in 1832.

Muhammad Ali, an Albanian born in Greece, had revolted from the central authority of Constantinople and had found an ally in France. Under his authority, in 1834, Raphael Farhi lost his position as Finance Minister

and also his place on the City Council of Damascus.

Then, in February of 1840, arose the infamous Damascus Affair. It was a nineteenth century updating of the medieval blood libel, transferred to a Moslem setting, but instituted by Catholic monks and orchestrated by the French consul in Damascus, Ratti-Menton. Many of the leading Jews of Damascus fell under suspicion, were arrested, and tortured. Soon the accusations spread. Many of the accused managed to hide or to flee. But Raphael Farhi, when he heard that he had been implicated in the case, could not believe that a former minister of state need possibly have cause to fear. He was wrong; he was arrested.

European opinion was horrified by the stories coming out of Damascus. In mid-1840, a Jewish delegation, headed by Moses Montefiore and Adolphe Crémieux, traveled to Egypt to personally intervene with Muhammad Ali. Ali ordered an end to the situation; all surviving prisoners, for a number had died under torture, were to be released. On August 28, 1840, these prisoners, including Raphael Farhi, were freed.



Two coins (Craig 168 & 142) issued in Egypt by Muhammad Ali during the period of his control of Sidon and Damascus provinces, which did not have their own mints. Despite

his revolution against the Turkish Sultan, Muhammad Ali's coins are of the standard Ottoman types, with the name and regnal years of the Sultan.



ACCO ON A TURKISH MEDAL—1840: Awarded to the soldiers who took part in the battle of Acco. At the top of the citadel, the Turkish flag, and underneath, in Turkish: Palestine and Syria (esh-Sham), the Fortress of Acco (Acca).

In the meantime, however, the Af-fair had managed to focus the attention of the European powers on the danger inherent in Muhammad Ali's seizure of the Sidon and Damascus territories from Ottoman authority and the power it gave to Mohammad Ali's ally France.

On July 15, 1840, Great Britain, Prussia, Austria, and Russia signed a treaty which ordered Muhammad Ali to retreat back to his own territory in Egypt. It was undoubtedly the influence of this treaty, rather than any humanitarian considerations, which had led Muhammad Ali to



A portrait medal of Muhammad Ali, pasha of Egypt.

end the Damascus Affair. But Britain and its allied powers were not impressed; war broke out. By November 3, 1840, most of the cities along the coasts of the disputed territories had been shelled by the Allied fleet. But, as in 1799, Acre was seen as the key to the region. On November 3, a naval attack was launched against the heavily fortified walls of Acre. The city fell to the overwhelming superiority of the Allied fire power the following day. A detailed account of this battle has already appeared in the pages of *The Shekel* ("The Bombardment of Akko [Acre] of 1840" by Elimelech Semmelmann, assisted by Ariel Berman, Vol. 5, No. 1, pp. 11-12 & 26).

As a result of his defeat at Acre, Mohammad Ali, returned the territories of Damascus and Sidon to the Ottoman Empire.

A medal was awarded by the Ottoman government to the forces involved in the assault on Acre. It measures 30 millimeters. On the obverse it shows the fortress of Acre surmounted by a Turkish flag, surrounded by six five-pointed stars, and the inscription (in Arabic letters) "The Plain of Syria and the Fortress of Acre" and the Hegira date 1256, equivalent to 1840 C.E. On the reverse it bears the tughra of the Turkish Sultan Abdul Medjid in a laurel wreath. All examples are holed to allow for a ribbon. This medal is listed by Sylvia Haffner in her book *Judaic Tokens and Medals* (New York, 1978: A.I.N.A.) as AM-1. It is usually seen in bronze, but it also exists in silver and gold. The bronze medals were issued to enlisted men, the others to officers.

With the return of Ottoman authority to Damascus, before the close of 1840, Raphael Farhi was restored to his position as Finance Minister and to his position on the City Council of Damascus, a symbolic vindication of all the victims of the Damascus Affair.



The Acre medal of 1840.

Comte de Volney, a portrait medallion by David d'Angers, 1826 (100 millimeters). Volney was the first to propose a French invasion of Egypt in his book *Voyage en Egypt et en Syrie*, published in 1787. Volney's book, famous for its careful observation and scientific accuracy, also served as the guide for Napoleon's army on its march through Egypt and to the walls of Acre.

PALESTINE NUMISMATICS

Part II

By Sylvia Haffner Magnus

Palestine Currency Board Notes

Issued by:	Palestine Currency Board, London
Issue Dates:	1927-1945
Withdrawn:	September 15, 1948
Printed by:	Thomas de la Rue & Co. Ltd., London
Denomination:	Palestine Pound (divided into 1000 Mils).
Watermark:	Ornamental design with an olive branch.
Serial Numbers:	In black or red on face of note.
Printings:	One litho-tint and two direct plate workings.

The banknotes issued under the British Mandate were created by a special board appointed in 1926 by the Secretary of State for the Colonies. The name of the board was the "Palestine Currency Board." The notes were issued from November 1, 1927 until May of 1948, when the British Mandate was terminated. These notes were backed by Sterling in London and were divided into 1000 Mils to the Palestine Pound.

Fifteen gentlemen served as members of the Palestine Currency Board at various times; their names are readily identified on the notes. The earliest appointments to the board are listed first.

Sir Percy Ezechial	R. N. Kershaw
L. Couper	J. Trafford Smith
A. J. Harding	J. B. Williams
R. V. Vernon	H. T. Bourdillion
Sir John Caulcutt	J. Gutch
H. F. Downie	D. N. Brinson
E. B. Boyd	J. M. Hunter
S. Caine	

The Palestine Currency Board was in charge of the introduction and control of currency in Palestine under the British Mandate. The activities of the board were confined to the issue of currency notes and was completely independent of local government authority. On February 7, 1927, the Board created the Palestine Pound.

The Palestine Currency Board

notes were issued in denominations of 500 Mils, 1, 5, 10, 50 and 100 Palestine Pounds. These notes were issued and redeemed as a virtually continuous process from November 1, 1927, when they were first introduced, until the termination of the mandate in 1948. On March 31, 1928, the foreign currency previously used in Palestine such as Egyptian and Turkish banknotes ceased to be legal tender. The number of notes issued reached its peak in May of 1948, when 59,605,333 Palestine Pounds were in circulation.

When the British Mandate was terminated on May 15, 1948, the Palestine Currency Board and its currency system ceased to function. The British left Palestine taking with them as much of the banknotes as they could recover, failing to make any provisional arrangement with the new State of Israel concerning the currency. This was not an oversight, but a deliberate rebuke indicating British resentment of the partition of Palestine.

The Anglo-Palestine Bank Ltd., which later became the Bank Leumi LeIsrael B.M. in 1951, had begun to change several million pounds sterling into Palestine Currency Board notes in late 1947. They stored these notes away and were to be used when the British Mandate ceased on

May 15, 1948. The five million pounds of Palestine Currency Board notes were later sent to London to be exchanged for Sterling, after the monetary crisis had passed. This payment in Sterling was used to finance the new notes of the State of Israel. When the notes were sent to London, they were cut in half and sent in two shipments, to reduce the cost of insurance.

The notes ceased to be legal tender in Israel after September 15, 1948, in Jordan after September 30, 1950 and in Egypt June 9, 1951 (Gaza Strip). The banknotes continued to be redeemed up to and including the year

1968. Five 50 pound notes were redeemed in 1967 at face value!

The Palestine Currency Board notes were issued with dates of 1927, 1929, 1939, 1942, 1944 and 1945. The 100 pound note is of the highest rarity with only four notes known in private collections in 1984. The 50 pound is also rare for it represented more money than the average citizen earned in six months. The higher value notes were only used in banking circles and were therefore redeemed when the notes were demonitized. The notes dated 1927 are the rarest notes of the series with the one pound more available.

Denomination	500	1	5	10	50	100
Sept. 1, 1927	x	x	x	x	x	x
Sept. 30 1929	x	x	x	x	x	x
April 20, 1939	x	x	x			
Sept. 7, 1939				X	X	
Sept. 10, 1942						x
Jan. 1, 1944		x	x	x		
Aug. 15, 1945	x					

Legends Common To All Banknotes

FACE

A rectangular frame with guilloches, (decorative device with curved lines), in each corner, with the top ones larger than the bottom ones. In the lower left field, a historic building is depicted. On the lower right corner, a circle containing the watermark, an olive sprig.

Denomination: Roman numerals and Arabic numerals in the four corners.

Serial number: Below the historic building and above the watermark.

Signatures: On the bottom, between the historic building and the watermark. Three signatures in English, with the inscription, "Members of the Palestine Currency Board."

Printer: On the center - bottom edge, in English, "Thomas de a Rue and Company Limited, London."

Inscriptions: On the top, "Palestine Currency Board/Currency notes are legal tender for the payment of any amount," in two lines in English, two lines in Hebrew and two lines in Arabic. Below, the denomination is written out in English, Hebrew and Arabic. Below, in English, "Jerusalem" and the date.

BACK

In the center within an ornamental design, King David's Tower and Citadel in the Old City of Jerusalem. On each side of the circle, an olive branch, except on the 500 Mils.

Denomination: On the top left, within an ornamental guilloche, the Roman numeral; and below, in a rectangular panel, the Hebrew inscription. On the top right, within an ornamental guilloche the native Arabic numeral, and below in a rectangular panel, the Arabic inscription. Below, the central design, the English inscription.

Watermark: On the bottom, two circular guilloches, the left one contains the watermark within the circle. On the right, within the circle is a design.

Printer: On the center-bottom edge, in English, "Thomas de la Rue and Company, Limited, London."

500 Mils PCB-1



Color: Face: purple and chrome-green Size: 72 x 126 mm.
Back: purple

FACE

In the top left and bottom right corners, the Arabic oblique numeral "500." In the top right and bottom left corners, the Roman oblique numeral "500." The top numerals are larger and face inwardly, whereas the bottom numerals are smaller and face outwardly. The historic building on the left is the "Tomb of Rachel" at the old entrance to Bethlehem. In the center, the denomination, "Five Hundred Mils," in English; below on the left the Hebrew inscription, "500 Hamesh Meot Mil;" on the right, the corresponding in Arabic. Serial numbers are in black.

BACK

In the upper left guilloche, the oblique numeral "500" and below, in a panel in Hebrew, "Hamesh Meot Mil;" on the right, the corresponding in Arabic. In the bottom central panel, "Five Hundred Mils" in English.

No.	Date
PCB-1	Sept. 1, 1927 (rare)
PCB-1a	Sept. 30, 1929
PCB-1b	April 20, 1939
PCB-1c	August 15, 1945

1 Palestine Pound PCB-2

Color: Face: border-green; yellow and purple Size: 80 x 164 mm.
Back: green



FACE

In the top left and bottom right corners, the Arabic upright numeral "1." In the top right and bottom left corners, the Roman upright numeral "1." The top numerals are larger than the bottom. The historic building on the left is the "Mosque of Omar," (Dome of the Rock), in the Old City of Jerusalem. In the center, the denomination, "One Palestine Pound" in English; below on the left the Hebrew inscription, "Funt Palestinai (E"Y)" = (Eretz Yisrael.) "Funt" is the Yiddish word used for "Pound." On the right, the corresponding in Arabic. The serial numbers are in red.

BACK

In the upper left guilloche, the numeral "1" and below, in a panel in Hebrew, "1 Funt Palestinai (E"Y)." In the right guilloche, the corresponding in Arabic. In the bottom central panel, "One Palestine Pound" in English.

No.	Date
PCB 2	Sept. 1, 1927 (scarce)
PCB-2a	Sept. 30, 1929
PCB-2b	April 20, 1939
PCB-2c	Jan. 1, 1944

5 Palestine Pounds PCB-3

Color: Face: green, purple and red Size: 100 x 190 mm.
Back: green and red

FACE

In the top left and top right corners, the upright numeral, "5" to the left in Arabic and to the right in a Roman numeral. In the bottom left corner in a Roman numeral and in the right corner in Arabic, the oblique numeral "5." The top numbers are larger than the bottom. The historic building on the left is the "Crusader's Tower" at Ramleh. In the center, the denomination, "Five Palestine Pounds" in English; below, on the left the Hebrew inscription, "Hamisha Funtim Palestinaim (E"Y)"; on the right the corresponding in Arabic. The serial numbers are in red.



BACK

In the upper left guilloche, the numeral "5" and below in a panel in Hebrew, "5 Hamaisha Funtim Palestinaim (E"Y)"; in the right guilloche, the corresponding in Arabic. In the bottom central panel, "Five Palestine Pounds" in English.

No.	Date
PCB-3	Sept. 1, 1927 (rare)
PCB-3a	Sept. 30, 1929
PCB-3b	April 20, 1939
PCB-3c	Jan. 1, 1944

10 Palestine Pounds PCB-4



Color: Face: green, brown and blue Size: 103 x 190 mm.
Back: green and blue

FACE

Same as 5 Pounds except for change in denomination. In the center, the denomination, "Ten Palestine Pounds" in English; below, on the left the Hebrew inscription, "Assara Funtim Palestinaim (E"Y);" on the right the corresponding in Arabic. The serial numbers are in red.

BACK

Same as 5 Pounds except for change in denomination. In the upper left guilloche, the numeral "10" and below, in a panel in Hebrew, "10 Assara Funtim Palestinaim (E"Y);" in the right guilloche, the corresponding in Arabic. In the bottom center panel, "Ten Palestine Pounds" in English.

No.	Date
PCB-4	Sept. 1, 1927 (only one known)
PCB-4a	Sept, 30, 1929
PCB-4b	Sept. 7, 1939
PCB-4c	Jan. 1, 1944

50 Palestine Pounds PCB-5



Color: Face: green, brown and purple Size: 103 x 190 mm.
Back: green and purple

FACE

Same as 5 Pounds except for change in denomination. In the center, the denomination, "Fifty Palestine Pounds" in English; below, on the left the Hebrew inscription, "Hamishim Funt Palestinaim (E"Y);" on the right the corresponding in Arabic. The serial numbers are in red.

BACK

Same as 5 Pounds except for denomination. In the upper left guilloche, the numeral "50" and below in a panel in Hebrew, "50 Hamishim Funt Palestinaim (E"Y);" in the right guilloche, the corresponding in Arabic. In the bottom central panel, "Fifty Palestine Pounds" in English.

No.	Date
PCB-5	Sept. 1, 1927 2 known: No. A000774 and No. A000065
PCB-5a	Sept. 30, 1929 Rare
PCB-5b	Sept. 7, 1939 Rare

Note: It has been stated that only 82 of these 50 pound notes have not been redeemed by the Bank in London. Five notes are known with cancellation punch-marks.

100 Palestine Pounds PCB-6



Color: Face: grey, brown and green Size: 105 x 192 mm.
Back: grey and green

FACE

Same as 5 Pounds except for change in the denomination. In the center the denomination, "One Hundred Palestine Pounds" in English; below, on the left in Hebrew, "Mea Funt Palestinaim (E'Y);" on the right the corresponding in Arabic. The serial numbers are in red.

BACK

Same as 5 Pounds except for change in the denomination. In the upper left guilloche, the numeral "100" and below in a panel in Hebrew, "100 Mea Funt Palestinaim (E'Y);" in the right guilloche, the corresponding in Arabic. In the bottom central panel, "One Hundred Palestine Pounds" in English.

No.	Date
PCB-6	Sept. 1, 1927 2 known: No. A000719 and No. A000935
PCB-6a	Sept. 30, 1929 2 known: No. A001020 and No. A001088
PCB-6b	Sept. 10, 1942 Unrecorded . . . (Specimen Only) See above photo

Note: One of the notes sold by private treaty brought \$30,000.00.

To Be Continued

TOKEN COLLECTOR SEEKS DATA

Ben Odesser, an active collector of coins, medals and tokens relating to the history of the Jewish people has

requested identification, mint information or similar additional data for two tokens from his collection.



JEWISH HOME FOR WAYFARERS TOKEN

Brass; 38 millimeters; holed as made.

Obverse legend: "JEWISH HOME FOR WAYFARERS" and "1930 TENTH ANNIVERSARY 1940" with the hole appearing between the two N's of the word "ANNIVERSARY". In the center of the token's obverse is a building as the central figure with the words: "I HAVE CONTRIBUTED" above, and the words that follow on three lines "AN 6853", "127 SO. BOYLE AVE.", "LOS ANGELES".

Reverse legend: Transliterated into English characters reads, "BET

KNESSET ORCHIM L'CHAK HAYOV-
VEL HA'ASER", with the central
figure being a Star of David with the
dates "1930" and "1940" to the right
and left respectively.

JEWISH BLIND TOKEN

Brass; 32 millimeters.

Obverse: around a central device consisting of two blind people, the token reads "NATIONAL ASSOCIATION FOR THE JEWISH BLIND".

Reverse: The central device is a heart-shaped object with words around "HAPPINESS — YOU WILL FIND — WHEN YOU HELP THE BLIND".



THE LUBAVITCH DOLLAR “NOTES”

By S. Matalon, Tel-Aviv

In 1982, on the occasion of the 80th birthday of the Rabbi Lubavitch, Menachem Mendel Schneerson, three dollar “notes” were “issued”, called “coupons”. An inquiry to the Habad office in Tel-Aviv indicated that the “notes” were “issued” in New York, where the Lubavitcher Movement is centered.

The “notes” as far as is known, are in three denominations: 1-10-100 dollars. The main theme side from the anniversary of the Rabbi: “We want Moshiach now”, and “Let the temple be built soon in our days”.

The Treasurer of the United States is “replaced” here by Yitzhak Sirota, and the Secretary of the Treasury by Baruch Lefkivker.

The house of the Rabbi of Lubavitch in New York, which appears on the face of the notes on the left, will have a duplicate in Kfar Habad in Israel. In fact, the cornerstone was recently laid in Kfar Habad. Building will take about 18 months; rumors have it that this is a sign that the Rabbi has intentions of settling in Israel.

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TO GET A NEW MEMBER FOR AINA**

JEWS AND JEWISH SUBJECTS ON COINS AND CURRENCY

A Continuation

by David Paszamant

Near the beginning of this series, I noted the existence of several Arabic coins that have a Star of David as their principal device. An article from *The Numismatist* was brought to my attention by one reader who pointed out that this device was used by many as a talisman and that its roots were not necessarily Jewish. I mentally dropped the subject at that point and sought other subjects that were easier to prove or disprove.

In the September 1985 issue of *The Agora*, the publication of the I.N.S. of Cleveland, editor Fred Ross published the article reprinted here:

"From time to time, we hear about 'Morocco's Jewish Coin,' that is about some curious crude copper coins bearing on one face a bold Star of David. Let's look at the story.

If we consult Valentine's classic Copper coins of the Muhammadan States (published in London around 1920), we find, under Morocco, the reference to Morocco's sultans traditionally letting contracts to Jews to produce copper coinage for the Islamic sultanate prior to the twentieth century. Valentine describes the prominent device on these coins as a 'Solomon's Seal' or David Star. Most of Valentine's research came from long studies with the curators and classical numismatic scholars at the British Museum in London, famed for its great coin collections (including the world's finest Islamic collection).

I've researched and researched the 'Jewishness' of these Solomon's Seal coppers. Valentine's data has proved very accurate over the years, so I will not throw out his contention that these pieces were indeed produced for the Bey of Morocco by local Jews under contract. Precedents are known; in Hungary during the late Middle Ages Jewish mintmasters added Hebrew letters to their product to designate their

administrations; in Egypt, where a single incidence has been uncovered of a local Jew acting as minter; etc. The possibility of Jews producing the Moroccan subsidiary coppers is likely, as the were prominent as jewelers, metalsmiths and traders throughout North Africa, and their casting are recognized as significant art objects today in many cases."

In view of this article, I am reopening the subject of Middle Eastern coinage that depict the Star of David as having a "Jewish connection". Again, I invite all readers to submit what they can with regard to these coins.



Additional coins have come to my attention since my last update. First, a coin from Kuwait pictures the Dome of the Rock located on the Temple Mount in Jerusalem. The coin is a gold 100 dinar dated 1981.

The Vatican issued a 1984 dated 500 lire silver coin that depicts the Madonna. Andorra also issued a 1985 dated 20 D silver coin depicting the Madonna.

The Bahamas have been enthusiastically issuing coins that feature Columbus coming ashore on San Salvador. I know of at least the following three coins, all dated 1985.



Vatican Issue



Andorra Issue



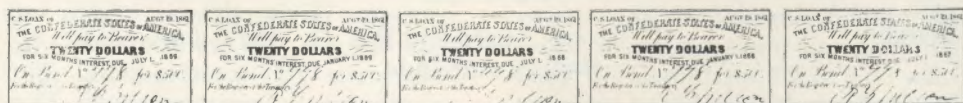
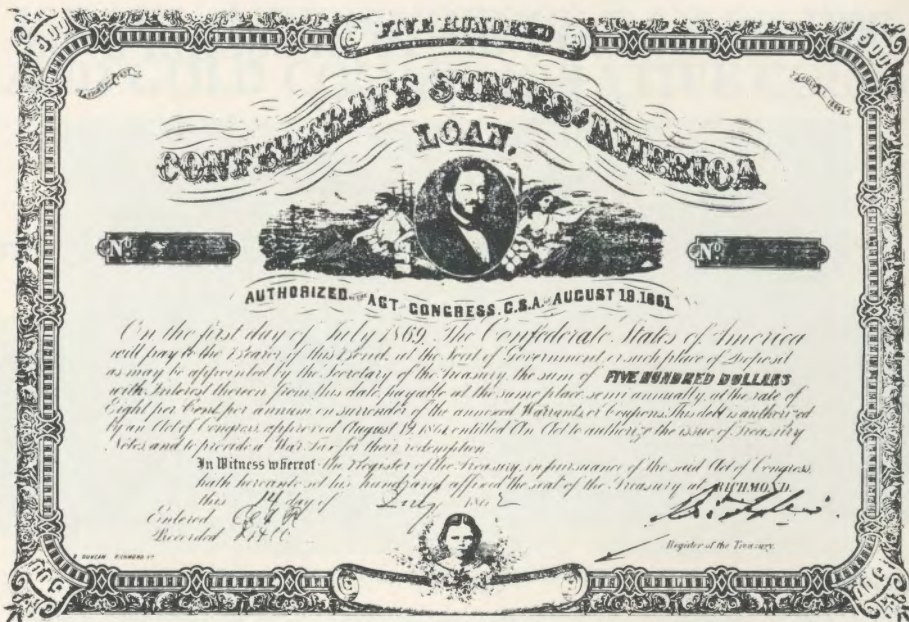
Bahamas

A \$25 silver coin; a \$100 gold coin; and a \$2500 gold coin, which according to one ad weighs a full troy pound of .917 gold. It is 72mm in diameter. The selling price is \$8500 and mintage is limited to 200 coins.

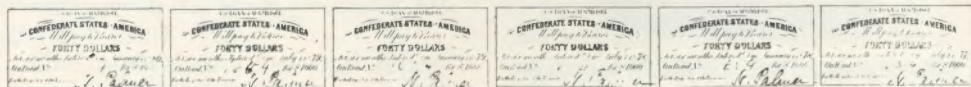
In 1986 the United States will issue a set of commemoratives celebrating the 100th year of the Statue of Liberty. The reverse of the silver

dollar will feature several lines from Emma Lazarus' poem inscribed on the statue's base.

I have come across two (and I'm sure there are more) Confederate States of America bonds, one of \$500 denomination and another of \$1000 denomination, each with the picture of Judah P. Benjamin. Does anyone have any further information on C.S.A. bonds depicting Benjamin?



\$500 Confederate Bond with Judah P. Benjamin



\$1000 Bond

Die Varieties of the 10 Sheqalim 5745 (1985) coins

by Samuel Lachman, Haifa

There are two dies of the 10 Sheqalim coin of 5745 (1985). The differences are as follows, and are more pronounced on the reverse.



Variation

Die I.

Die II.

OBVERSE

Margin

narrow, sharp and less than 1/2 mm wide.

flat, 1/2 mm wide.

The letter in the Hebrew Israel in the State Emblem

5/8 mm high

1/2 mm high.

REVERSE

Margin

narrow, different width up to 3/4 mm.

broad, 1 mm wide.

Stars near the numeral 10

thick dot in centre
thick rays.

small dot in centre,
rays thin.

Die I was minted in Jerusalem. No information is so far available to the writer about die II.



Lazarus poem on Statue of Liberty commemorative.

As usual I invite comments, criticism, additions or corrections addressed to the author at P.O. Box 215, New Brunswick, N.J. 08903.

ISRAEL INDEPENDENCE DAY SILVER AND GOLD COMMEMORATIVE COINS



Gold 10-Shekel 38th Independence Day commemorative coin.

For the first time in over a decade, the public was given an opportunity to acquire the very low mintage 38th Independence Day silver and gold commemorative legal tender coins issued by Israel. A 1986 set of three coins honor a universal theme—The Arts. The trio of silver and gold commemorative coins honor music, the graphic arts, sculpture, architecture and literature.

The arts have been held in high regard in the Holy Land since Biblical times. Among the Hebrews who left Egypt were those who “worked in gold, and in silver, and in brass. And in the cutting of stones, to set them, and in carving wood, to make any matter of cunning work” (Exodus 35:32-33). “And (Bezalel) made the candlestick (Menorah) of pure gold” (Exodus 37:17). These artisans were following the specific instructions given by the Lord to Moses: “According to all that I shew thee, after the pattern of the tabernacle, and the pattern of the instruments thereof, even so shall ye make it” (Exodus 25:9).

The musical arts are well represented in Biblical literature, as in the Temple service when “It came to

pass, as the trumpeteer and singers were as one, to make one sound to be heard in praising and thanking the Lord” (II Chronicles 5:13). The written word has played a key role in the lives of the “People of the Book” from the moment that Moses received “Two tablets of stone, written with the finger of God” (Exodus 31:18).

Throughout the centuries, Jews have made distinguished contributions to the arts around the world. Today, Israelis continue this tradition, making cultural contributions that belie the country’s small size and population. The Israel Philharmonic ranks high in the musical world, Yaakov Agam is one of the pioneers of optic and contemporary kinetic art, Itzhak Perlman is a renowned violin virtuoso, Moshe Safdie’s innovative “Habitat” at Montreal’s Expo ’67 made him a world-class architect, and Yosef Agnon won the Nobel Prize for Literature in 1966.

Israelis are also avid consumers of the arts. Over 1.2 million attend concerts and theatrical performances every year, more than 100,00 people participate regularly in folk dance

groups, and a number of music festivals are held annually.

In the past, Israel has issued official government medals honoring the Arthur Rubenstein Piano Master Competition, the Habimah National Theater, the International Harp Competition, the Pablo Casals International Violincello Competition, the Music and Drama Festival, the Zimriya Choir Concert, the World Congress of Engineers and Architects, and the International Hobby Exhibition (painting, sculpting, etc.). Former Israel Independence Day commemorative coins featured cultural themes of dancers (1959) and literature (1981). In addition, ancient musical instruments—harps and trumpets—have appeared on several trade coins over the years.

The 38th Independence Day "Tribute to the Arts" commemorative coins were imaginatively designed by Asaaf Berg and Tidhar Dagon. They feature a montage of cultural motifs in the artistic tradition of Picasso's early cubist paintings and the wooden assemblages of

Louise Nevelson.

Shown on the obverse of each coin, starting at the top and going clockwise, is a Hebrew letter "Aleph", representing literature; next is a formalized compound shape denoting architecture and the visual arts, followed by the stylized pages of an open book and the graceful curves of a menorah; finally on the upper left-hand side there is the neck of a violin, signifying the musical arts. The distinctive coin reverses bear the denomination and the curves of the menorah, in a style that complements the obverse design.

The three denominations and their specifications, determined by the Bank of Israel, are as follows: **Brilliant Uncirculated** .850 Fine Silver "One New Sheqel", 14.4 grams (identical weight of the traditional Biblical sheqel), maximum mintage of 11,000; **Gem Proof** .850 Fine Silver "Two New Sheqels", 28.8 grams, only 10,000 authorized; and **Gem Proof** .900 Fine Gold "Ten New Sheqels", weighing over ½ troy ounce, limited to a miniscule 4,000 coins.

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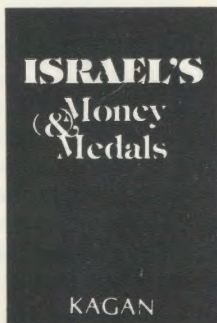
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BIBLICAL HISTORY IN MOUNT TABOR COMMEMORATIVE



Newest Holy Land sites medal feature Mount Tabor.

Though a comparatively low hill at 1,929 feet, the heights of Mount Tabor dominates the level grounds of the Lower Galilee around it. Tabor was mentioned as early as the 13th Century BCE in inscriptions of the Pharaoh Ramses II. The Old Testament notes it as the site of the triumph over the Canaanites by the Israelites, led by Barak and the Prophetess Deborah: "The Lord God of Israel command, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men" (Judges 4:6).

The newest bronze and silver medals in Israel's Holy Land Sites series feature the Hebrew and English inscription, "Awake awake Deborah" (Judges 5:12), beautifully calligraphed by Studio Roli. The Mount Tabor Holy Land Site medals are available in 59 mm bronze and 37 mm sterling silver versions.

Mount Tabor is a symbol of strength and might in hymns and songs. It is said that in the End of Days the heavenly Jerusalem will descend upon this Galilean mount.

Psalm 89 indicates that "Tabor and Herman shall rejoice in thy name." The Israel medal features a handsome stylized panorama of Mount Tabor overlooking freshly cultivated fields, as designed by Kopel Schwartz. This is a scene as it might have looked thousands of years ago when Tabor served as a boundary point between the territories of the tribes of Zebulun, Naphtali and Issachar.

The Gospels relate how "Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain (traditionally Tabor) ... and he was transfigured before them. And his raiment became shining, exceedingly white as snow ... And there appeared unto them Elijah with Moses: and they were talking with Jesus" (Mark 9:2-4). The Feast of Transfiguration is commemorated on August 6th. Mount Tabor remains a favorite destination for Christian pilgrims, visiting a number of churches and monasteries dating from Byzantine times.

STATE MEDAL COMMEMORATES ISRAEL NATURE RESERVES



1986 medal honors Nature Reserve.

It is recorded in Genesis how God gave man "dominion over every living thing that moveth upon the earth," as well as giving man "every herb bearing seed." The modern State of Israel accepts these gifts as a responsibility. Even though it is a relatively small country, since the Nature Reserves Authority was established in 1963, over 200 areas have been selected in which landscape, flora and fauna are protected in their natural habitat.

One of the sources of funds for these Natural Reserves is the Israel Government Coins and Medal Corporation, which has issued two medals in this theme. The first, the 1973 *Hai-Bar Official Award* silver medal, was not sold to the public. The *Hai-Bar Negev Nature Preserve* seeks to reintroduce Biblical animals into the Holy Land. The most recent commemorative is the newly issued 1986 bronze 59 mm Nature Reserves Authority State Medal.

The obverse of the 1986 medal features the stylized ibex head logo of the Authority, along with a Madonna lily. The ibex ("yael" in Hebrew)

which was much sought after by hunters for its tasty meat escaped extinction because of the ability of this wild goat to survive on steep mountains in isolated desert regions. The reverse shows a gazelle against a desert background, with a predatory bird overheard. Both the ibex and gazelle have been safeguarded by the Nature Reserves Authority.

Other animals which had completely disappeared from the Holy Land, such as the fallow deer, the addax, the oryx and the onager, reintroduced with the approval of the *World Wildlife Fund*, now flourish in the wild. Israel may soon be the only place on earth to find some of these endangered species!

Flora has not been overlooked. The Madonna lily, depicted on the medal, symbolizes the formerly rare wild irises, cyclamens and narcissi which again cover Judean fields.

The philosophy of Israel's Nature Reserve Authority is summed up by the quote on the medal's reverse, from the Biblical Commentaries: "All that I have created, I have created for thee" (Koheleth Rabba 7:28).

Stan sez:

by Stanley Yulish



With this column, Stanley Yulish joins The Shekel as a featured columnist. Stanley, a Cleveland attorney, is a collector of a broad variety of Judaic materials. He is Executive Vice President of AINA. He welcomes your questions and comments in letters to P.O. Box 25790, Tamarac, FL 33320.

The most common question I am asked is: "If I started to collect Israel coins or medals today, how . . . and where . . . would I start?" How should a budding or seasoned numismatist start? The answer is simple; start at the beginning. "Buy The Book Before The Coin," as Maury Gould (a great collector-educator), would say.

The most complete handbook on the subject is *Israel's Money and Medals* by Sylvia Haffner Magnus. A 1985 supplement indicating suggested prices is also available. The AINA office offers the book and supplement.

Now, you have the book. What next? Well, that's easy. Just scan the pages. Get a quick broad picture of the various areas of Israel's history in coins, etc.

The introduction to each section is most valuable. Each gives an understanding of the circumstances and reason that the series was originated. Then what? Well, how about a start at the beginning?

Israel's first coinage is highly collectible, most desirable. I recommend as your first coin that you seek out the first twenty-five (25) mils coin and then the coins of the Pruta Series.

About ten years ago I had the pleasurable experience of travelling with

coin writer David Alexander and dealer J.J. Van Grover, both well known in numismatic circles. We headed towards Holon, a suburb of Tel Aviv, to what had formally been a cutlery factory to learn about Israel's first coin: The 25 mils aluminum issues of 1948 and 1949. The obverse (front) depicts an ancient cluster of grapes, an art theme which first appeared on the bronze prutot of Herod Archelaus (4 BCE-6 CE). What a wonderful historic tale is told by presenting the ancient coin (which costs less than an evening out for dinner!) along with the modern counterpart. The gap between Ancient and Modern was only 2000 years for the Jews to strike coinage again as the expression of a free people.

As a new collector, you will suddenly be confronted with "grading." Is grading important in collecting Israel Coins? My recommendation is that you first learn to identify coins, and then generally to learn the grades, a matter of coin condition (quality). Never lose sight of the primary purpose or goal that started you to collect.

Everyone wants to get in on the "ground floor." This is the "ground floor" for Israel numismatics, still in its infancy. The State of Israel will be thirty-eight (38) years old in May. It is still relatively easy to assemble a type set (one each) of all its coinage and/or paper currency for those years. I am not so sure this will be said twenty (20) years from now. Good Hunting!

A WARSAW GHETTO POLICE BADGE

By Steve Feller



Badge used by the Jewish Police Force in the Warsaw Ghetto.

Sometimes an article makes a person say: "I have something like that!" Such an article was "A Cap Badge of the Palestine Municipal Police" by Eli Semmelman appeared in *The Shekel* in the November-December 1985 issue. What I have is a badge worn by the Jewish Police in the Warsaw Ghetto and perhaps in other ghettos. Some of these badges have recently appeared on the numismatic scene. For example, *Matsa Auction Company* of Tel Aviv offered one in their February 1986 auction, though not the same medal shown in this report.

The medal bears the word "Ordnungsdienst", German for "order service"; or as we know it—*police force*. The badge at bottom, in Polish "Sluzba Porzadkowa" repeats the message. That these were the terms used in the Warsaw Ghetto is proven by the armbands of actual police from this Ghetto. Available photographs depict the police actually wearing this badge while in the ghetto and on duty. They are proof of this badge and its numismatic connection to the Holocaust.

The Jewish Police force was very controversial in each of the Ghettos. A *Judenrat* was commissioned by the Nazi authorities to "run" each Ghetto. At risk of life they had to carry out the Nazi directives. As a part of the internal structure of the Ghetto, the *Judenrats* set up police forces. The job of the police was to maintain "law and order" which meant among other things to help squelch Jewish resistance and ultimately, to forcibly help in the deportations to the death camps.

Apparently at first, the sight of the Jewish Police elicited mixed feelings among ghetto residents. For example Mary Berg, a resident of the Warsaw Ghetto, has written that she experienced "a strange and utterly illogical feeling of satisfaction" at seeing a Jewish policeman wearing the Star of David. Chaim Kaplan, also of the Warsaw Ghetto wrote that these policemen were "a godsend to the street vendors . . . A Jewish policeman, a man of humble sensibilities—one of our own brothers would not turn over their baskets and trample their wares."²



A scene from the Warsaw Ghetto in 1941 showing Jewish Police in action.

However in time, the police became much hated as the not-so-gentle agents of the Nazis.

In time, bribery and blackmail apparently were rife among the police officials.



Armbands worn by Jewish Police in the Warsaw Ghetto, 1941. The inscriptions match those on the police badge.

The position of the Jewish Police was a contradiction. At the same time they were supposed to be protectors of their fellow ghetto residents while acting as agents for the Nazis! In time the Germans removed from the ranks of the police the kind-hearted resulting in a police force much hated in the ghetto. The police came from all segments of the Jewish population: Community-minded people, anti-Semites who had converted from Judaism to Catholicism, and even Zionist Revisionists!³

The following account is a moving record of the dilemma faced by a Jewish policeman (taken from the autobiographical *Growing Up in the Holocaust* by Ben Edelbaum⁴):

David embraced his family, knowing well that he would have to betray them. He was forced to resort to a tactic which the Sonder had used many times before in cases like this one. He turned to his family and said, "Listen, you must do exactly as I say and everything will be all right." He took the family of five to another Sonder. With a well-rehearsed gesture he turned to him and

said, "Listen, do me a favor, please. This is my family, and I don't want anything to happen to them. Will you see to it that they are treated right?" A



A Jewish Police Officer from the Warsaw Ghetto, 1941.

sign from Dawid indicated to the other Sonder that the "tactic" needed to be deployed. The Sonder responded with mock concern, indicating that he would do this favor for his comrade but didn't want to make it look too easy.

Dawid's effort and the seeming cooperation of his friend instilled a feeling of safety in his family. The tactic had worked. The other Sonder pondered a short while and said, "All right, let me think now!" He looked around for a second and in an effort to whisk them away he said to them, "You see that truck over there? The truck at the end? The empty one? All right, you just walk over very calmly, not too fast, not too slow, climb into it, and wait for the driver to drive you away from here and you'll be all right."

Dawid stood in the distance swallowing his tears, hating himself and the world for having just sent the family of his wife to certain death. We looked at Dawid as he sat there in anguish and remorse, still crying, and suddenly all the misgivings about whether Dawid could have helped save our beloved Esther only two weeks earlier disappeared. We now knew the bitter truth.

Thus we see that this little badge meant much in the lives of half a million Jews of the Warsaw Ghetto and millions in other ghettos.

REFERENCES

1. Reported in the Warsaw Ghetto in Photographs 206 Views Made in 1941 edited by Ulrich Keller (Dover: New York) 1984, p. xiv.
2. Ibid.
3. Lucy S. Dawidowicz, *The War Against the Jew 1933-1945* (Bantam Books: New York) 1979, pp. 315-318.
4. Ben Edelbaum, *Growing Up in the Holocaust* (Ben Edelbaum, Publisher: Kansas City, MO) 1980. Pp. 110-111.

IGCMC BOASTS \$3 MILLION INCOME

Three annual direct mailings and other marketing campaigns have resulted in \$3 million a year income for the Israeli Government Coins and Medals Corp. in New York, according to information recently released by office director Sandra Roth.

A majority of the sales come from coins offered in mailings to 23,000 people sent out in time for Hanukkah in November, for Israel Independence Day in April and the Jewish high holy days in September each year.

At Hanukkah two silver coins depicting menorahs from Jewish cultures around the world are offered annually at \$13 and \$23 respectively. Roth said, "Some people buy them every year."

She said: "There is a menorah from a different country on it each season. This year the menorah was from the Ashkenaz section of Eastern Europe and we did very well."

Three more annual mailings are done to the 23,000 potential customers offering jewelry and medals.

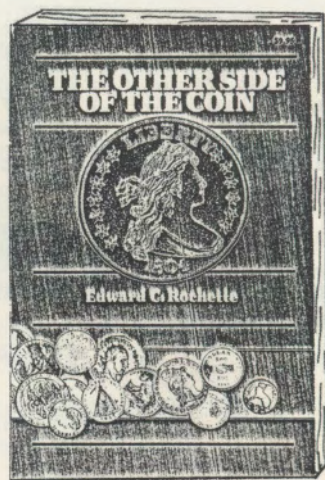
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THE OTHER SIDE OF THE COIN by Edward C. Rochette, 156-pages, softcover; Renaissance House, PO Box 177, Frederick CO 80530. \$10.65 (ppd).

Ed Rochette is one of the most knowledgeable numismatists in America. His career, sharing his delight in coin collecting has had a number of facets: Editor, writer, speaker, administrator, ANA executives, etc. And he has been a long-time friend of AINA.

For more than a decade, columns written by Ed Rochette have been syndicated by the *Los Angeles Times* to numerous other publications, all paying for the privilege to bring their readers the humor, the wisdom and the odd facts that they would find in Ed's *Coin Round-Up*. Now the best of these many columns since 1975 have been published in a remarkable compilation, *The Other Side of the Coin*.

Here are the quaint and curious stories, anecdotes, humorous bits and fascinating lore that have been organized under such themes as *The Old West*, *Travel*, *Ancients*, *Personalities*, *American Paper* and *American Coins*. Each of his little stories is about a page long, often with an illustration and almost always with a chuckle, a nod or a comment that will make you grin.



While most books about coins are deadly serious scholarly works, Ed Rochette has the good humor and better sense to make his fascinating knowledge of the topic a joy for all. Read this book and you'll have dinner conversation for a year.

Like many of the leaders of AINA, Ed Rochette was profoundly influenced by Maury Gould, one of the best ambassadors for numismatics, and especially for the numismatics of Israel. Maury would be among the first to applaud the human appeal that Ed has written into every page. By all means, get two copies of this book. One for yourself; and another as a gift to a youngster starting in what could be a lifetime passion—*coin collecting*.

SHCHARANSKYS NOMINATED TO RECEIVE U.S. MEDALS

Russian activists Anatoly Shcharansky and his wife, Avital, have been nominated to receive congressional gold medals with legislation introduced Feb. 19 by Rep. Ben Gilman, R-N.Y., according to *Coin World*, (March 12, 1986).

In his introduction of H.R. 4186,

Gilman said he wanted to recognize the couple's dedication to human rights issues. Shcharansky, who often spoke against his country's human rights policies, particularly those policies restricting emigration of Soviet Jews to Israel, was jailed on his wedding day, only hours after his wife left for Israel.

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IRVING J. Rudin	2
DONNA J. SIMS	2
MOE WEINSCHER	9

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WILLIAM BLACKMAN	2
NATE BROMBERG	1
JULES DECKTER	1
BARBARA KRESH	4
PHILIP MAX	1
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